A-213
150.00

A

DISCOURSE

DELIVERED BEFORE THE

Society for Propagating the Gospel

AMONG THE

INDIANS AND OTHERS, IN NORTH AMERICA,

NOVEMBER 4, 1830.

BY ALDEN BRADFORD.

SECRETARY OF THE SOCIETY.

BOSTON:

PRESS OF JOHN PUTNAM.

1830.

AT a meeting of the Society for Propagating the Gospel among the Indians and others in North America, November 4, 1830,

Voted, "That Rev. DR. LOWELL, and Hon. JUDGE DAVIS be a Committee to present the thanks of the Society to Mr. Bradford, for his Discourse, delivered this day, and to request a copy for the press."

NOTE—Several paragraphs, not publicly delivered, but prepared with the rest of the Discourse, are printed. A *part* of the *Notes* have been prepared since the Discourse was spoken.

DISCOURSE.

The Society for Propagating the Gospel among the Indians and others, in North America, the members of which are now assembled, on the occasion of a stated annual meeting, was formed in the year 1787, by some gentlemen of this place and vicinity, both of the clergy and laity; and was incorporated by the legislature in the same year. It is the oldest Missionary Association in the Commonwealth, and I believe in the United States. It has been thought proper, by the committee of the Society, that a concise history of its proceedings should be given, as well as of the success which has attended its efforts in the cause of religion. And the public, to whose liberality we annually appeal for contributions to aid us in the benevolent object we have in view, may also justly expect to know the course generally pursued, and the amount of good which has resulted from our continued expenditures.

This duty has been unexpectedly assigned to me; from the consideration, undoubtedly, that I have been a member of the Society from an early period, and am at present the official keeper of its records. I regret that it had not devolved upon the former secretary, who *long* held the office, and who would have discharged the duty with far more ability than I can justly promise or hope.

In attempting to fulfil this duty, I shall not confine myself to a mere reference to dates, nor to a simple detail of facts, but shall offer such remarks, as the statement, and the occasion may suggest ; which, I trust, neither the committee, at whose request I address you, nor any other members of the society will consider altogether irrelevant. If, in any respects, the sentiments advanced should not meet your entire approbation, I cannot doubt, that they will be received in the same spirit of christian candor, in which they will be offered. I shall express my opinions with freedom ; but wish it understood, that I alone am responsible for them.

As introductory to the brief historical sketch, which I have principally in view, I will take a rapid glance of other societies and efforts, for the extension of Christian knowledge in New England, from its first settlement till the separation of these States from Great Britain.

When our pious ancestors first settled themselves in this country, they considered it their duty to communicate the knowledge of the gospel to the heathen natives ; and they made early efforts for this benevolent purpose. But their situation was so peculiar, that little was accomplished for several years, except by individuals. The Rev. Mr. Mayhew in 1643, and Eliot in 1646, devoted themselves to this Apostolic service ; and were eminently useful, the former at the Vineyard, and the latter at Newton, Natick, and elsewhere.

In 1648, when the Independents and Presbyterians had influence in England, a Society was there formed for propagating the Gospel among the Indians of this country, and the Commissioners of the four United Colonies, Plymouth, Massachusetts, Connecticut, and New Haven, were appointed its agents. Mr. Winslow, sometime governor of Plymouth Colony, was particularly active in forming that Society ; and, perhaps, it is not too much to say, that its formation was chiefly owing to his personal exertions. He

continued a zealous and useful member until his death. Herbert Pelham, who was several years in Massachusetts, was also a member of that Society; and so also was James Shirley, an early and effective friend of the Plymouth and Massachusetts Plantations, though he never visited New England. Eliot, Mayhew, Bourne, and some others received donations from that Society, for many years; and were thus encouraged in their pious labors for the education, civilization, and religious improvement of the natives.

Soon after the restoration of monarchy in England in 1660, the Society was dissolved; but on urgent application, another was soon formed, and the celebrated Robert Boyle was appointed its president. It afforded support to Eliot, Mayhew, Bourne, and others in Massachusetts and Plymouth, and to some in Connecticut; and assisted in the education of such Indian youths as were disposed to receive it. The Indian school at Cambridge was supported from the funds of that Society.*

The labors of Eliot, and others, were effectual in forming a few of the Indians to the Christian character; but many who made profession of faith in Christ, and gave early promise of piety, returned to a savage course of life, and ceased to be governed by the spirit of the gospel. In 1664, almost twenty years after Eliot began to teach them, he says, "it is a day of small things with the Indians."†

* In 1665, there were eight Indian youth in that school; and the building was erected at the expense of that corporation. Eliot's Indian Bible was printed at the expense of the corporation, and cost about £500. In the same year, (1665,) the General Court of Massachusetts made efforts to civilize and christianize the Indians, and to instruct them in human learning, and in the knowledge of God, and the doctrines of the gospel.

† In 1797, Rev. Mr. Badger says, "it is evident beyond contradiction, that the success of the missions among the Indians has been very small, and that where there have been promising appearances of their good influences and effect, they have been far from durable, and they have generally returned to their old habits of indolence, intemperance, and vice. This has certainly been the case with individuals, and often, I believe, with whole tribes."

There appears to be a strong natural aversion in the American savage, to the forms and pursuits of civilized life, and a no less inveterate opposition to the controlling spirit of the Christian religion. The few solitary instances of genuine religion among them are but exceptions to the remark, generally applicable to them, as a people. Their feelings may be powerfully affected, for a time, by the solemn truths of revelation, but their savage nature and uncivilized habits place them, in a great measure, beyond the influence of its benign and gentle spirit.* Men of the greatest experience and deepest reflection, have expressed the opinion that the most probable method of making a savage people true Christians, is by educating them when young in the rudiments of useful knowledge, and teaching them the arts of civilization, and thus preparing them for the reception of the gospel ; while some of the present day, consider it most effectual to press upon them the single doctrine of the death

---

* Is it probable that savages will be made real Christians, by preaching to them solely of the death of Christ, and representing their pardon and salvation to be involved entirely in their belief in his atoning blood? Is there not great danger that it would render them presumptuous, and lead them to believe they were Christians while impure, cruel and revengeful? Are there facts sufficient to show that this doctrine will make a true Christian of an ignorant, uncivilized savage? Are there not instances to show, on the contrary, that, where the doctrine of vicarious suffering is taught and urged, as some teach it, there is danger that men will turn the grace of God into sin, unless care is taken so to qualify it, as in effect to deny it, by teaching that without repentance and holiness we cannot be saved? When Mr. Eliot preached his first sermon to the Indians, it is said, "he began with the principles of natural religion, which they acknowledged, and then proceeded to the leading doctrines and precepts of the gospel. He repeated and explained the ten commandments. He informed them of the dreadful evil and misery of sin, and spoke to them of the character and death of Christ, of his present exaltation, and of his coming again to judge the world. He taught them the blessed state of those who sincerely believed in Christ, and exhorted them to repentance and a holy life." See Dr. Homer's history of Newton. He adds, "it was frequently said by Mr. Eliot, and deserves our attention, in our efforts to convert the Indians to the Christian religion, *that they must be civilized, as well as, (if not in order to their being,) christianized.*

of Christ, as a sacrifice for sin. The former believe Christianity is designed for an intelligent and civilized people. It is, indeed, happily calculated to influence the illiterate, as well as the philosopher. But it was certainly better understood by a Grotius, a Locke, and a Fenelon, than by any ignorant savage, who may have professed it, or to a certain extent felt its controlling influence. The apostles preached to heathens, but not to savages. It is only in civilized society, that many of the virtues of Christianity have opportunity for developement and exercise. And yet the good effected in a few instances, and in a very limited degree, is a consideration sufficient to encourage further efforts for the moral improvement of the most ignorant and barbarous people.

From the writings of Eliot, and Gookin, a civilian, but a zealous laborer for the improvement of the American Indians, in the early days of the country, it appears, that they were convinced of the importance of civilizing the natives, in order to their becoming perfect Christians. They urged the plan of educating their children, and of introducing among them the arts and pursuits of civilization. They thought it proper to *unite* exertions for rendering them a civilized and a Christian people.* Whether these efforts should proceed *pari passu,* or which ought to precede, if either, they did not expressly say ; and yet their letters on the subject imply, that there would be a greater probability of their becoming Christians when civilized and educated, than before. At a much later period, and in our own time, Dr. Belknap expressed the same opinion. Speaking of the comparatively mild and pacific character, the semi-civilization and social state of the Peruvians, he says, " they appear to have been fit objects for an Apostolic mission ; and if the *simple and original* doctrines of the Gospel had been preached to them, they probably would have embraced it." Dr. Lathrop, in a discourse be-

* Homer's history of Newton.

fore this Society, soon after its formation, remarks, "that attempts to propagate the Gospel among the natives of the wilderness, in their wild and savage state, is to little purpose. The forest must be cleared away, and the ground prepared, before the seed is sown, or a harvest cannot be justly expected." "And the principle," he adds, "is as true in a moral and spiritual sense, as in a temporal."* The early history of our country will furnish abundant proof that the religion of the Indians was very superficial, and that most of the professors among them fell lamentably short of the true Christian character. The salutary effects produced by recent efforts to plant the Gospel among the natives of some of the islands in the Pacific Ocean, however, are highly encouraging, and go to confirm the opinion of Dr. Belknap, that an uncivilized people may be benefited by Missionary labors, if possessed of a mild character.

In 1730, a Society in Scotland, which had then been some time established, for extending Christian Knowledge in the Highlands and the adjacent Islands, appointed Gov.

---

* In 1791, the Society applied to the Federal Government to afford aid for civilizing the Indians within the United States, in the belief that it would prepare the way for propagating the gospel among them. And in the report of the first secretary, Rev. Dr. Thacher, 1797, I find the following remark: "the Society, believing that to civilize the Indians is one great and necessary step towards Christianizing them, has supplied them with various implements of husbandry, and provided for the education of their children."

Rev. G. Hawley says, "Mr. Bourne, [in 1650,] was a man of that discernment, that he considered it in vain to attempt to propagate Christianity among the Indians, unless they had a territory, where they might remain in peace and in a social state." Roger Williams says, "by acquaintance and converse with English, the Indians may be brought to *civility*, and then, in due time, to Christianity." E. Hazard, Esq. in a letter to Rev. Dr. Holmes, 1816, says, "the trustees of the General Assembly of the Presbyterian church in Pennsylvania, suggested to the Assembly in 1800, the Gospelizing of the Indians on the frontiers of our country, connected with their *civilization*, the want of which, it is believed, has been a great cause of the failure of former attempts to spread Christianity among them." The Assembly soon after sent a Mr. Blackburn to keep a school, and to instruct Indian youth in the English language, agriculture, and the mechanic arts. See Hist. Col. vol. iv. 2d Series.

Belcher and others, in this province, to be their correspondents, with power to choose persons duly qualified for Missionaries, and to specify the places in which it would be most proper to employ them. In pursuance of this plan, three Missionaries were employed ; one at George's river, one on the Kennebec, and one on the Connecticut, near the boundary line between this State and New Hampshire. In each of these places, the British government had forts, and it is probable that some reference was had to the military, stationed in these places, though there were Indians in the vicinity. But it appears that their services were not very useful, and that after two years they were discontinued.

In 1760, Lieutenant Governor Hutchinson and others were appointed correspondents, by the same society, and for similar purposes. Under their direction, three ministers were sent to an Indian town on the Susquehanna. They were received with apparent cordiality ; but their labors were unsuccessful, and they soon returned to Boston.

A Board of Correspondents was also established at New York by the Society in Scotland, about the year 1740 ; and in 1743, Mr. David Brainerd was employed, first among the natives near Albany, and afterwards among the Delawares in Pennsylvania, and on the borders of New Jersey ; and, during four years, he was eminently useful. He was second only to Eliot and Mayhew, in his efforts and success, though his Missionary career was not of so long duration.

On a request from the Board of Correspondents in Boston, the parent Society in Scotland made an appeal to the General Assembly in that country, and a collection was taken in most of their parish churches for promoting Christianity among the North American Indians. The sum collected was five hundred and fifty pounds. It appears also, that about this time, as well as at an earlier period, the people of Boston contributed very liberally for the same benevolent purpose. The funds thus collected were appro-

priated for the support of ministers to the Indians, at Marshpee, on Martha's Vineyard, to a tribe in the western part of this province, and to others in the province of New York.

In 1754, Dr. Wheelock established a charity school at Lebanon, in Connecticut, for the education of Indian youth, and also of English young men, for Schoolmasters and Missionaries to the various tribes in the country. He applied to the Society in Scotland for a Board of Correspondents in that colony. The Society granted the request, and, on the solicitation of Dr. Wheelock, applied again to the Presbyterian churches in that country for funds; when the contributions amounted to two thousand and five hundred pounds. But the Society in Scotland chose to retain the money in their own hands, to secure, as they said, its faithful appropriation. The only Indian youth educated in the school at Lebanon, who was a preacher of the Gospel, I believe, was Sampson Occum; and though he was several years zealous and useful, it is humbling to reflect that his conduct late in life was not so exemplary and irreproachable as his holy profession and vocation required. Dr. Lathrop, late of this place, and the late Rev. Samuel Kirkland were educated at the same school—truly Christian characters, and yet differing somewhat in their theological sentiments.

In 1757, the Board in Boston, with other pious individuals of this town, agreed to send a Missionary and a Schoolmaster to the Cherokee tribe, and proposed to the Society in Scotland, also to employ two persons in the same character. The plan was approved by the parent Society, and persons sent to the Cherokee country; but the war between England and France prevented their long residence among the Indians. *I believe* only one reached the country before the war broke out.

It may be expected that reference should also be made to the efforts of the Epispocal Society in England, for the

support of the Gospel in this country. I am sorry that truth obliges me to say, that there was too much of an exclusive spirit manifested by that Society. The Missionaries employed were not only required to be of the church of England ; but, instead of being sent to new settlements, where the people were destitute of a preached Gospel, or into Indian countries, they were located in our old settled towns and villages ; one was placed in Cambridge, under the pretence, by those exclusively attached to a particular form and creed, that the University needed other watchmen and teachers than its own able and pious professors. This perversion, or mistake, to use the mildest term, of that Society, (by its agents,) was so fully detected and exposed by the powerful pen of Dr. Mayhew, that the Society, in a great measure, discontinued its operations in this country, before the separation of the Colonies.

In 1762, a Society for spreading the Gospel among the Indians and others, in New England, was formed by some persons in Boston and vicinity, who collected a considerable sum, and obtained an act of incorporation from the legislature of Massachusetts ; but owing, as it was said, to the influence of the Archbishop of Canterbury and others, the king gave his negative to the act. The same jealous and exclusive feeling, which induced the members of the hierarchy in England, to plant Missionaries in our old settled towns, where the Gospel was faithfully preached by Protestant dissenters, operated, no doubt, in preventing the king from approving of the Society here then proposed to be estalished by our fathers.

As already observed, our Society was formed in 1787, and owes its origin, in some measure, to the appointment, in the same year, of a new Board of Commissioners in this place, by the old Society in Scotland. The object of that Board, under the direction of the parent Society, is to Christianize the Indians. The persons composing that Board, with several others, "ashamed," says, Dr. Thacher, our

first Secretary, "that more solicitude, for this purpose, should be manifested by foreigners than by the citizens of this country, revived the former plan, (of 1762,) and associated for a similar object to that proposed by the Society in Scotland; with the further design, however, of sending Missionaries and Schoolmasters to the new settlements of our own people."

The Society originally consisted of an equal number of clergy and laity; and an enumeration of the early members would shew that they were among the most eminent characters of the day. It is enough to name Governor Bowdoin, Chief Justice Dana, Hon. Richard Cranch, Judge Wendell, and Samuel Dexter, senior, among the laity; and Rev. Drs. Willard, Lathrop, Howard, Professor Wigglesworth, Drs. Belknap, Thatcher, Eckley, Eliot and Clarke, among the clergy. Only two of the original members now survive; one of whom is the respected Vice-president of the Society. Those who personally knew, or who have been correctly informed respecting the characters who founded and first composed the Society, will readily perceive, that its spirit was not sectarian and exclusive, but enlarged and Catholic. There were, in this truly respectable Association, professed Calvinists and Arminians; but the latter, I believe, were the most numerous. The great divisions into which Christians are now separated, in name at least, (and it is hoped in name only,) were not then so much known, nor so strongly marked; and yet there were several of the Society, even from the time of its formation, who differed from the commonly received opinion on the point to which I allude. Drs. Lathrop and Howard, Professor Wigglesworth, Samuel Dexter, Richard Cranch, Drs. Eliot and Clarke, to name no others, were known not to be supporters of the Athanasian or Trinitarian creed. But this difference of opinion did not prevent their *united* efforts in the cause of our common Christianity. They all acknowledged Jesus Christ as their divine

Lord and Master, and his Gospel as the rule of faith and practice. If some were ready to refer to this theological theorist, and some to that, few, if any, were disposed to exclude from their Christian fellowship those who believed in Jesus as the Son of God, and received his religion as of divine authority. They all professed the truly Protestant principle, that every one has a right to interpret Scripture for himself.

The progress of this enlarged and protestant spirit was gradual and almost imperceptible. Nor can it justly be matter of surprise, that where there is freedom of inquiry, there also will be a diversity of opinions on speculative and metaphysical subjects. It was the belief of one of the most zealous ministers among the Separatists in 1620, from the (then) corrupt Church of England, that a light might break from the word of God, which, in his day, had never shone upon the Christian world ; and it was his solemn admonition to his people, when they fled to a wilderness for liberty of conscience, " not to follow him nor any other fallible man, farther than he followed Christ."

It is only where freedom of inquiry is forbidden, and where men are required to receive a creed, without examination, or liberty to dissent, that no progress is made in religious truth, and no diversity of opinion discovered on speculative points in theology. While, therefore, the members of the Church of Rome, or of the Church of England, had precisely the same creed, thirty or fifty years ago, which their fathers had two hundred years before, Protestant Dissenters, on Free Inquiry, have been led to entertain sentiments, in some respects, though not materially or essentially, different ; more favorable, as some believe, to the interests of virtue, and more honorary to the character of God, as well as more agreeable to the apprehensions of sober reason. One great and essential privilege is thus assured to us, as rational and moral beings, that we may examine into the foundations of our faith, and

that we may have a *reason* for the hope of immortality, which we cherish. That faith, which is not fortified by reason and argument, can be of little avail in the trials of life, or in the hour of death. Every intelligent Christian will search the records of inspiration, to learn if the doctrines which he is required to believe, are there taught; and he must exercise his own reason, or he must lean upon the reason of another to decide what is its true meaning and import.*

The *most* active members of our Society, at the time of its formation, and for several years after, were Rev. Drs. Willard, Thatcher, Howard, Lathrop, Eckley, Eliot and Clarke,—Judge Wendell, Hon. Thomas Russell, Judge Sullivan, (the three latter were some time Presidents,) Judge Lowell, Gen. Benjamin Lincoln, and Samuel Eliot, Esq. The early donors to the Society, were Gov. Bowdoin, Thomas Russell, Samuel Dexter, senior, Moses Gill, William Hyslop, Jonathan Mason, senior, William Phillips, senior, Rev. Eliakim Willis, of Malden, and especially Col. John Alford, of Charlestown, who gave about $10,000 soon after the Society was formed. At a later period, Deacon Samuel Salisbury, David S. Greenough, Esq., Mr. James White; and above all, the late lamented and respected President, Lieutenant Governor William Phillips, who gave $500 annually for several successive years, and at his death bequeathed the sum of $5,000.

The General Court, on petition of a Committee of the Society, early made a grant, and continued it for several

* As an apology for not adopting all the doctrines required of him by the Church of England, the celebrated Mr. *Cotton* said, in a letter to his Bishop, (1633,) "Your Lordship well knoweth it to be a principle both of the prophets and apostles, [and it holdeth in every righteous man,] *justus ex fide sua vivit, non aliena:* and therefore, however, I do rightly prize, and much prefer other men's judgment, learning, wisdom and piety, yet, in things pertaining to God and his worship, *I must live by my own faith, and not theirs.*"

years to the amount of $500. And with their approbation, at the request of the Society, the Governor issued a brief to the several towns in the Commonwealth, for the purpose of making collections, to be added to the funds. The sum thus collected was only $1560.

It was not until three years after the formation of the Society, that a Missionary was appointed. This period was devoted to mature a plan of operation, and to prepare finances with a view to future and permanent usefulness. Besides donations and contributions in money to the funds of the Society, books were given by pious and benevolent individuals, some of which were distributed before any Missionaries were employed. These were chiefly bibles and testaments, the works of Watts, Doddridge, and Dr. Hemmenway, of our own State.* By this prudent foresight, the funds were very considerable, before any expenditures were made ; and for several years, the number of Missionaries employed were few ; only two or three, except those to the Indians on the Vineyard, to the Marshpee tribe near Sandwich, and those at Stockbridge, who afterwards removed into the State of New York : and these were supported in part by the income of the fund established by Col. Alford ; which he had appropriated specially for the benefit of the native Indians. The tribes at Penobscot and Passamaquoddy were under the superintendence of Roman Catholic priests, and would not attend to the instructions of a Protestant minister. The latter tribe, at a more recent period, has manifested more readiness to receive instructions from Protestants, and the Society has maintained a teacher and schoolmaster among them, on several occasions.

In 1800, about thirteen years after the Society was formed, the funds amounted to $20,000 and upwards. At pre-

* Rev. Dr. Thatcher says, in 1795 "No books on controversial subjects are distributed, because the object of the Society has been not to serve any particular sect or denomination, but to promote the interests of our common Christianity."

sent, they amount to $32,000 ; and the average income is nearly $1500 a year ; the sum varies, however, according as the banks and other stocks yield a greater or less interest.

The first Missionary was appointed in 1791. This was the Rev. Daniel Little, of Wells, in the county of York. His appointment was for three months ; and he was directed to visit the settlements in the two lower counties of Maine, but now composing five counties. There were then only eight settled ministers eastward of Portland, including an immense extent of territory, and a population of 40,000 souls. Now there are upwards of fifty.

Mr. Little had been sent into that part of the country, a few years before, by the General Court, on account of the lamentable destitution of the means of religion ; and he was now received as our missionary with great respect and cordiality. His visit was like the morning dawn upon a region long deprived of the cheering light of day. A portion of the people, indeed, had been educated in the old towns and settlements of the State, and had formerly received Christian instruction ; but the young were growing up with very little knowledge of divine things ; and both were living, in a great measure, without God in the world. But they all gathered round this apostolic man, and listened with earnest attention to his heavenly instructions. He was rather advanced in life, at this period, his reputation was unspotted ; his deportment dignified but conciliating ; he was a peace maker, and truly a son of consolation. In imitation of his Divine Master, he spoke pardon and peace to the humble and penitent, he comforted the broken-hearted, and gave spiritual food to all who were hungering and thirsting after righteousness.

Mr. Little was well acquainted with the human character. He neither appreciated nor depreciated human nature, unduly. He expected neither to find angels nor demons ; but ignorant, thoughtless, worldly, sinful man ; who need-

ed instruction, exhortation, and encouragement. Like Jesus, his Lord, the first great teacher of the Gospel, like Peter and Paul, he exhorted men to repentance, and to newness and holiness of life. His preaching was like the mild and gracious doctrines of him who spake in the father's name, and invited his erring, wandering children to return unto him, that they might be blest. While he taught them to fear offending a holy God, he also displayed his parental character, and urged upon their ingenuous minds the consideration of the love of God, and the compassion of Jesus Christ, who came to seek and to save those who were lost. He instructed the attentive, he encouraged the timid and well disposed, he exhorted to consideration, to repentance, and to reformation ; and thus commended himself to the reason and conscience of all who heard him. The young listened with affection as well as respect ; for while he bore testimony against all immorality and vice, he addressed them " with the meekness and gentleness of Christ."

He was content with the commission and the directions of his Divine Master. He proposed no other rule of faith, he pressed no speculative tenets, no unintelligible proposition, and no doctrines revolting to reason and common sense. He did not teach the Athanasian creed, nor insist upon the five points of Calvinism. For he knew, that on these points, great and good men differed, whenever they undertook to explain or discuss them. He knew that the discussion of these subjects would rather perplex than improve and sanctify the heart ; and he considered it his duty therefore, to speak of the doctrines of the Gospel in the language of revelation, and not in terms invented by the wisdom of men. He did not assume to be wise above what was clearly revealed : and, remembering that it was a distinguishing feature of the Christian system that it should be preached to the poor and illiterate, he taught only the plain and simple truths of the Gospel ; that they must be-

lieve in God, as the moral governor of the world; and in Jesus Christ, as his divine messenger and the appointed Saviour of men; who, in the faithful performance of his high mission, was subject to sufferings and death, but whom God the Father raised from the dead, and made Lord and Christ, and by whom we are called to repentance and holiness, to glory and virtue.

The effect of his preaching was highly favorable, and gladdened the hearts of rational and serious Christians. The people earnestly requested his return to them the following year. The Society rejoiced, that so fit an instrument had been chosen, and employed him for several subsequent seasons. The second year he was accompanied by Mr. Abiel Abbot, not then an ordained minister, but afterwards settled in Connecticut, and who has passed through many vicissitudes and trials, exemplary, devoted, and useful, (though he has often been reproached and persecuted in his Master's service,) and who still lives to labor as a Christian minister in an adjoining State. Mr. Abbot had much of the mild and catholic spirit of his principal; and those who witnessed their labors, their deportment, and the good effects of their evangelizing efforts, were ready to compare them to the venerable Barnabas and Mark, in their journies and voyages to make known the doctrines of the Gospel, in the early period of Christianity.

The language of Mr. Little, in a letter to Dr. Thatcher, the first secretary of the Society, soon after he was appointed a Missionary, will shew that I am not mistaken in the opinions and spirit of that excellent man. "There are," he says, "some illiterate teachers, who propagate narrow and party notions, spread a spirit of bigotry and enthusiasm, and, under the pretence of extraordinary divine influence, have lessened the influence of a learned ministry. How much to be lamented is a sectarian, enthusiastic spirit. Many towns are thus weakened, and rendered incapable of settling such ministers as they need, and which the happy few, liberal

and candid souls wish for, men of knowledge, piety, wisdom and catholicism. The bitter and indiscreet zeal of some high professors, and the equally indiscreet zeal of some of their opposers, have conspired to lessen the credit of that glorious Gospel, which proclaims peace on earth, and good will among men. No other thing have I more desired for my Eastern friends, than that they would imbibe the spirit and follow the example of the Divine Author of the Gospel, whose great command was, that they should love one another. In this view of human bliss, a party spirit is abandoned, and the blessings of heavenly peace carried to every heart, without respect of persons, of the same or *different* sentiments, either as to *doctrine*, or modes of worship."

This venerable man was several seasons in the service of the Society, in the eastern parts of the State, until the infirmities of age induced him to decline the appointment. The savor of his catholic, pacific spirit, remained long after his labors had ceased, and he was gathered to his fathers. I speak from personal knowledge and observation, for it was my lot to meet him on several occasions, particularly on one too interesting and impressive to be forgotten. "And I fully know his doctrine, manner of life, faith, patience, and charity."

And here, my brethren of this Society, if I mistake not, we have an example which we ought to follow. What if this early missionary had insisted chiefly, or prominently, upon the doctrines which some professing Christians so strenuously urge, who teach "that the Lord of heaven and earth became a man, and gave his life a ransom, and shed his blood for us;" who assert, that Christ was *in such a sense, a substitute for sinners;* that he felt all the guilt incurred by, and suffered all the punishment due to the sins of the whole world; and that the few who will be saved are converted and sanctified by a miracle as absolute as that which arrested St. Paul, in his opposition to the infant

church ? If your Missionary had advanced and insisted on these tenets, would he probably have made many converts to the faith of the Gospel ? Or would his preaching have been revolting to the minds of serious inquirers, and served to confirm the irreligious in their indifference and unbelief ?

Shall I be told, that the truths of the Gospel will always excite the opposition and meet the rejection of the natural man ; and that hostility to the strange doctrines of Calvin is but proof of their correctness ? I think the history of Christianity affords evidence to the contrary. Did not our Divine Master himself, and did not his inspired apostle appeal to the reason and moral sense of mankind ? And where is the Gospel treated with most neglect and disrespect ; where does infidelity prevail, but in places where human creeds and human traditions are insisted on as the word of God, and the commandment of Jesus Christ ? Whose faith is most firmly established, and most likely to produce obedience and virtue ? His, who understands what he affirms; and can give a reason for his faith and hope ?, Or his, who receives an unintelligible proposition, and places his dependence on the positive assertion of another for its truth ?

I know it is sometimes contended, that in order to the real conversion of men to the Gospel, and as a foundation of the Christian character, it is necessary to assent to the Athanasian creed, or to the substance of it, and to the distinguishing tenets of the Calvinistic system. But many pious men tell us, they find no authority in the bible for such opinions. They do not find that Christ himself advanced such doctrines ; or that Peter or Paul taught such doctrines. If it is said, that the tenets to which I allude, are built upon certain declarations of our Lord or his apostles, it is sufficient to reply, that such construction is not admitted by many of the brightest ornaments of the Christian church ; and that it is both wiser and safer to use the phrases of scripture, on disputed points, than the words

which man's wisdom dictates, or undertake to be wise above what is written.

Am I asked what they did require and teach, I answer, they taught, that there is one God and Father of all ; that Jesus Christ is his special messenger, sent to reveal his will and his purposes of grace to mankind ; that he was raised from the dead, and made Lord and Christ, and constituted the Saviour of those who believe and obey him. From these doctrines the apostles drew their authority, to exhort men to repentance for the remission of sins, from which they could not be justified by an observance of the laws of Moses.

In this outline of the fundamental doctrines of the Gospel, all intelligent Christians will agree ; and the greater part will also admit that it includes the essential tenets of the Christian faith. If other doctrines are by some supposed to be contained in the sacred volume, still they cannot justly be considered essential, because they are not clearly revealed ; because they are differently understood and explained, even by those who profess them ; and because many learned and pious men have rejected them, or hesitated to receive them.

Those who believe other doctrines to be a part of the revealed will of God, have certainly a right to profess such belief. But are they justified, when those who cannot follow them on some of these difficult points, according to their particular interpretation, and when they reflect that learned and good men have had different views respecting them,—are they justified in requiring that these particular doctrines, confessedly of a mysterious character, should be acknowledged and preached, as necessary to salvation ? Here is one, who takes the bible for his oracle and guide, who is ready to subscribe the Apostles' creed, which is fully sustained by express passages of scripture ; or to make a good confession of faith in God and in Jesus Christ ; in the moral perfections of the Deity ; in the doctrines reveal-

ed by our Lord, his messenger and minister ; in the accountability of man, and a future retribution ;—will you insist, that he is unfit to be a herald of the Gospel, and that he must subscribe a creed formed by fallible men ; in which it is assumed to explain what is unrevealed, and what is not of practical influence ? It may be said, that the whole counsel and will of God should be declared. But every one must examine and judge for himself, what is the revealed will of God. If we can agree upon certain doctrines, as expressly taught, why not be satisfied with such, rather than to insist upon others, which are of doubtful authority, and not clearly revealed ? We all believe in Jesus Christ, as a divine teacher, who was specially sent of God, to instruct and save the world ; and that he is our Master and Lord, whom we are to believe and obey in all things. But some of his declarations admit of different constructions. They are evidently figurative, and require the exercise of reason to be rightly understood. Who shall decide which is the true construction ? We must compare scripture with scripture, and judge for ourselves. But then it is said, there will be danger of not believing all which is important. How shall we avoid this ? When, using my own reason and all the lights I can obtain to guide me, I am still not convinced that certain tenets are contained in the sacred volume, shall I build my faith on the reason, or rather on the belief and positive tone of another ?

Is it said, there is danger in not believing all truth ; and is there no danger of receiving for divine truth what are only the doctrines of man ? The *whole* counsel of God ought to be declared ; but is it not an error, and a grievous error, to teach for his will and his truth, what has not full support in his word ? Is it not improper, is it not presumptuous to be wise above what is revealed, to impose a creed formed by men comparatively ignorant, or prejudiced by education, and to shut the doors of the church against those whom Christ himself invites, encourages, and will accept ?

Is there no danger of this sort ? Does not the history of the church admonish us of errors such as these ? Had not Paul to contend for Christian liberty against ignorant and bigotted Jews, who said, that, unless men were circumcised and kept all the laws of Moses, they could not be saved ? Had not Ireneus, and Origen, and Lactantius, and Arnobius, and Eusebius, to oppose men, in their times, who were for enlarging the Christian creed ? Did they not, for two or three centuries, hold to the creed of the Apostles, which included only the simple doctrines of Christianity, in opposition to the converts from heathenism, who attempted to engraft the philosophy of man upon the Gospel ? Did not the Reformers oppose the complicated system of the Papists for one more simple and scriptural ?

In urging mysterious and disputed tenets, it is sometimes said, there is no danger in believing too much. But is this the language of wisdom or of religion ? The advocates of an erroneous and superstitious religion may wish men to believe without reason or examination, and to receive all which they require of them. But is such a course indicative of true philosophy or of a rational mind ? What is the value of faith, unless it is founded in reason and evidence ? One article after another may be shaken, or shown to be untenable ; and thus the whole system will be in danger of being abandoned.

You send forth a Missionary to the heathens, or to the ignorant in our own country, with the bible for his directory, and he declares the plain, but solemn truths of this sacred volume ; if he has the true spirit of the Gospel, and a due sense of his responsibility to his divine Master, he *cannot* insist upon any doctrines, which this inspired book does not, in his opinion, fully reveal and teach. And to what other source, indeed, would you direct him, to collect doctrines and motives, to be urged in his appeal to the reason and consciences of men ? The love as well as the holiness of God, the benevolence as well as the obedience of Christ,

are urged upon his hearers. He declares, that God has raised up Jesus from the dead, and made him Lord and Christ, and appointed him to judge the world. And in this name, and with such authority, as Peter and Paul did, he exhorts to repentance, and reasons of righteousness, temperance, and judgment to come. What more is essential or important to be added to his creed ?* He may meet a Papist in his journey, who shall insist on his believing in the infallibility of the Bishop of Rome, in the doctrine of indulgences, the power of the priest to forgive sins, and in the necessity of praying to the Virgin Mary, as the mother of God, to intercede in our behalf. Shall the faithful Missionary, through fear of not believing and teaching *enough*, acquiesce in these doctrines and teach them to the ignorant, as essential to salvation ? The Jesuit might plead the infallibility of his church ; he might be as positive and authoritative as if he were inspired ; and might pronounce all others heretics and in fatal error, and as not preaching the true Gospel. But, if well instructed in the doctrines and kingdom of Christ, and guided by the words of his Divine Lord, and of his inspired Apostles, your Missionary might justly and safely say, "that he knew no master but Christ, that he was content to preach according to his instructions, and that he *dare not* ADD *to the word of God.*" And every true Protestant would approve the decision.

But there is another plea for insisting on certain doctrines, though of a speculative character, in order to the conversion and salvation of men ; which is, that these doctrines have *long* been considered important, if not essential

* May not those be justly considered faithful teachers of the Gospel, whose discourses are after the model of Christ's sermon on the Mount ? Or that of the Apostle Peter to the Jews, soon after the ascension of our Lord, as recorded in the second chapter of the Acts ? Or that of St. Paul to the people of Antioch, given in the thirteenth chapter ? Here is nothing of the technical and systematic theology of modern times. And who now has authority to require anything more or anything different ?

in the church ; that religious truth is immutable and always the same : and, therefore, that what was preached as the Gospel two or three hundred years ago, is still true and necessary to be taught, to enlighten and save the world. A part of this proposition may be correct, but the conclusion is not admitted. Erroneous opinions have sometimes prevailed in the church *for ages ;* but their reception by the majority, for one century, or ten, cannot make them true. True religion is indeed immutable ; and is the same, except that additional revelations have made known more of the will and purposes of God than were previously received. But is it not possible, is it not evident to those well acquainted with the bible, and with ancient ecclesiastical history, that opinions, (not truth itself,) have been added or changed, since the days of the Apostles ; and that what prevailed for Gospel truth in the 6th, or in the 16th and 17th centuries, were such as fallible men had represented it to be, and not such in all respects as were taught by Moses and the Prophets, by Jesus and his apostles ? Religious truth is, indeed, immutable. It is the same yesterday, to-day, and forever. And this is a most consoling reflection. Then Abraham, and the patriarchs, Samuel, David, Isaiah, Daniel, Simeon, and John Baptist knew the truth, (though not all truth,) as well as Peter and John, Paul, Luke, Cornelius, and other disciples of Jesus ; then all who worship God and work righteousness, know the truth, and will find mercy, and be accepted ; then all the virtuous and pious among the heathen, through all ages, who have sought to know and obey God, shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God.

And what are these redeeming, these sanctifying and saving truths, which are immutable and eternal ? They are few, and if I may say so, they are plain and simple. They must be so, if religion is intended for the benefit of all.*

* " Protestants maintain that every article of faith and practice necessary to salvation, is delivered in so clear and plain a manner, in the bible, that ev-

The immutable, the essential doctrines of religion are these: that there is a God of moral perfections, who is to be sought and feared, worshipped and obeyed; that they who have erred and strayed, if truly penitent and reformed, will be forgiven; and the sincerely and habitually virtuous approved and accepted. There is a union of holiness and grace, of righteousness and mercy in all the revelations and dispensations of God. So spake the patriarchs; so spake Moses and the prophets. So spake the forerunner of the Messenger of the covenant; and so spake our Lord himself, and his inspired Apostles. Religious truth, then, is immutable; and what God requires was manifested in the consciences of men; for God hath shewed it unto them. And yet, we, on whom the superior light of the Gospel has shone, have cause of peculiar gratitude, that what was matter of probability and hope to good men in ancient times and in heathen lands, has been more fully revealed to us by the Son of God.

But the question returns. Has not this truth been misunderstood or misrepresented, in some cases, by fallible men, since the completion of the sacred volume? And what particular class of men are now the authorized interpreters of the word of God? Who were the individuals in the Christian world, for the last age or century, that had a right to decide positively on speculative points, and to require our implicit belief? Had Calvin or Edwards, had Price or Priestley, any such authority or right? In

---

ery one who studies them with a resolution to yield his assent to every doctrine, plainly revealed in them, will be preserved from all fatal error, and led to the knowledge of all essential truth. The moral precepts of the Gospel are delivered with so much plainness, as to exclude all doubt respecting our duties; and the doctrines, so far as fully comprehended, are consonant to our natural notions of the Deity; and those which we cannot fully comprehend, appear, as far as we are able to apprehend them, worthy of God to reveal. If the articles of faith and practice necessary to salvation, are not *clearly* and *intelligibly* revealed in the Scriptures, we have yet to learn the way to everlasting life." Professor Wigglesworth's Sermon at Dudlean Lecture, 1777.

some respects, their creeds are different. And some or all of them have added to, or altered the doctrines of the Gospel ; at least, on speculative subjects. Many serious and candid believers suppose, that attempts have sometimes been *rashly* made, in the vain hope to amend the Gospel, and to explain what finite minds cannot explain, instead of leaving the inspired writers to speak for themselves, and to permit every Christian to interpret for himself; wisely availing, indeed, of the reasoning and learning of others. And is there not as much danger at present, as in former ages, that weak or vain, or prejudiced individuals may add to the Gospel, or require us to believe more than Jesus or his Apostles required ?

There is no one, perhaps, who has studied Christian theology, and reflected carefully on those doctrines which have generally been the subject of discussion and controversy, but is convinced of the difficulty of explaining these doctrines to the perfect satisfaction or comprehension of the human mind. Enough is revealed for our guidance, our virtue, our hope and trust. But our limited capacities cannot fully grasp the things relating to the nature or purposes of God. It is our duty to inquire, and to investigate, to learn what is revealed. It is equally our duty to be modest and humble, when we do not understand ; and to exercise candor and charity towards those who do not believe precisely as we do.

Instead, then, of continuing to teach and require, in all cases, what was considered as important by those who wrote twelve or two centuries ago, and who lived in the dark ages of the world, or had just come out of Popish darkness and error, may we not be justified, is it not our duty to go directly to the instructions of our Lord and his Apostles for the truth ? And is it not the solemn duty of such as go forth to preach the Gospel, if they find, that what has been taught as truth by others, is not fully supported by scripture, to renounce it ; or, at least, to refrain

from teaching it as essential ; and to insist only on what is clearly revealed, and is evidently promotive of godliness and virtue ?

The consideration, that most of the different systems adopted by Christians teach what is essential to piety and moral goodness, it seems to me, is sufficient to make us candid, and to induce us not to impose articles of a speculative and mysterious nature upon our fellow Christians. That there are some doctrines highly important and even essential to the Christian character, to piety and religious trust, I think, cannot be denied. And on such, the faithful Christian teacher will feel it his duty to insist. But the great question is, whether these essential doctrines are not few ? Do not most sects of professing Christians admit them ? And should we not be cautious, lest we enjoin belief in doctrines not clearly revealed, and about which pious and good men differ ? The very fact that any doctrine is not clearly revealed, is sufficient to shew that it is not essential ; and it is the part of wisdom to speak of such in the language of scripture. Dogmatism is as unbecoming the Christian as the philosopher. On a doctrine clearly expressed and taught, the christian teacher may well be decided and positive. But humility and candor become him, in the discussion of doctrines which are of doubtful interpretation.

There are doctrines contended for by some professing Christians, which never have been, and probably never will be received by all the disciples of Christ. But this disagreement need not produce any unfavorable effect upon the cause of piety and morality. For on important and practical doctrines they do agree. All professing Christians believe in the being, providence, and moral government of God. They all believe in the proneness of human nature to error and sin. Those who do not admit the doctrine of total depravity, allow that mankind are naturally wanting in *positively* holy desires ; they believe, however,

that we have a *capacity* for religion, and that proper instructions and means will build up a moral and holy character ; and there are none, probably, who would *deny* this.

They all profess faith in the divine unity ; but all do not explain the nature of the Saviour, and the relation between the Father and Son, precisely in the same manner. But is not the difference principally verbal ? I know of no sect of Christians but believe that Jesus Christ was, in a high and peculiar sense, the Son of God ; having the spirit without measure, and so highly endowed and qualified as to be a suitable Saviour of sinful men. The precise nature of Christ, and his relation to God, the Father of all, is a difficult question ; not solved by scripture, and therefore not necessary for the christian minister to settle, further than revelation has declared it.

The doctrine of atonement also is difficult of explanation, if not of comprehension ; yet all believe that Christ died for our sins : in a sense, however, according to scripture, consistently with the original, unpurchased grace of God ; for it was of the love of the Father, that Christ was appointed, constituted, and sent, to be the Saviour of the world ; in a sense, also, compatible with our responsibility to God, as moral beings, and requiring repentance and sincere obedience of all who expect to be saved through him.

We all believe in the sovereign power and overruling providence of God, and of our entire dependence on him ; and yet we allow a degree of moral freedom in man, so that he is justly exhorted to work out his own salvation with diligence and fear. We all, (perhaps I should except Antinomians and a class of Universalists,) we all believe, that the Gospel is a system according to godliness, and that all men must be brought to judgment hereafter,and have their condition fixed, according to that they have done, and the character formed here, whether it be good or bad.

Without attempting to be more definite and precise than the first preachers of the Gospel were, is it not sufficient

that the Missionary who carries the Gospel to the heathen, or to the ignorant in christian countries, should teach the plain and simple, the intelligible and express doctrines of revelation ; and leave mysterious points where the bible leaves them ; permitting every one to examine and judge for himself ?

Notwithstanding the remarks offered, which I fear have been unduly extended, I am aware that some good men consider all want of precision and positiveness as indicative of a degree of unbelief ; or, at least, of such a state of mind as is scarcely compatible with that strong faith and hope which are full of immortality. It is considered a very unhappy, if not a fatally dangerous state of mind, to be in doubt on any doctrines which have been long received in the christian church ; and which, though not clearly and expressly revealed, have been supposed by theologians of former ages, to be necessary to the christian character. But who can read the last thoughts of the learned Whitby, and notice his different views, on some doctrines, from those entertained by him in early life, and not be satisfied that practical piety and all essential faith may consist with doubts and uncertainty, in regard to some speculative subjects ? Who ean peruse the prayer of the pious and devout Dr. Watts, written in the close of life, on the subject of the Trinity, and not admit that the most spiritual and devoted Christian may be unsettled in his mind, as to some tenets of dogmatical theology ?* And we should do well to recollect, that many who in early life were tenacious of a particular creed, have confessed, in more advanced years, that they had learned to be charitable towards those who differed from them on some doctrines generally received by the church.

* With all their doubts as to the doctrine of a Trinity, we know that Whitby and Watts were firm believers in the Christian revelation, which they received as a divine system, the foundation of their hopes, and the guide of their lives.

Time will not permit a particular notice of the opinions, characters, and success of the other Missionaries employed by this Society. They were men of established reputation for theological acquirements, wisdom and piety. After Mr. Little, other ordained clergymen were employed in different parts of Maine, generally for two or three months a year, where the people were destitute of the regular means of grace ; and for the last twenty-five years, nine persons on an average have been employed by the Society in that part of the country.

The theological views of those formerly employed, will appear when I mention Drs. Puffer, Kendall, of Weston, Foster, of Brighton, Allyn, Messrs. Frisbie, Thaxter, Eaton, Coffin, and McLean. Besides these, several clergymen recently settled in Maine, have been employed by this Society, for a number of years past, for part of the year ; and thus have been encouraged to labor in their own towns and parishes respectively ; and who, without our assistance, would not have first settled, or would not have remained in the country. In ten instances, preachers of the Gospel have been induced to settle in new plantations, in consequence of assistance granted them by this Society. And in many places, the Missionaries employed by us, have led the people justly to appreciate the benefit of religious institutions, and thus prepared the way for the regular support of the Gospel ministry.

Our Missionaries are also instructed to visit the schools, wherever they travel, and to encourage the people to establish others in the new settlements. From the first formation of the Society, appropriations have been made, almost every year, towards the support of schools, by paying the salary of teachers in part, and by distributing school books among the children. We have reason to believe that much good has been done in this way to the youth ; and that they have thus been prepared to embrace the Gospel, when preached to them in their more mature years. For we

cannot but believe that education is highly auspicious to an intelligent and effectual reception of the christian religion. The unhappy condition of the people in most of the new plantations in Maine, as to the means of education, is such as to call loudly for our sympathy and aid. A Missionary, who last year visited some new settlements on the upper part of Kennebec river, states that the children are almost totally ignorant, and that their parents are unable to provide teachers for them. Some youth of fourteen years of age, he says, could scarcely read the New Testament. And what will probably greatly excite your surprise, these people emigrated from the old and populous county of Essex. They were fishermen, living in the neighborhood of Cape Ann. The statement given is truly affecting; and the bare recital of it would cause the heart of the benevolent and pious to bleed.* An appropriation has been made by this Society, to support teachers, for a few months, in these places, and to furnish suitable books for the children, but not to the amount needed. A small donation from your abundance, my christian friends, expended in books for these destitute and ignorant youth, will rejoice the hearts of their parents now, and be the means of unspeakable benefit to their children in future. The value of early impressions is beyond all calculation. Who does not

* "I make it an invariable practise to visit the schools twice a week, when there is a teacher, and when no teacher is employed, I collect the children once a week in their respective school-houses, for the purpose of reviewing their studies, and giving that kind of advice which is proper for parents to impart. Thus, once a week, I am brought into near connexion with the children; and through them, with their parents. The labor is great, *but the seed is cast into good soil, which cannot fail, in due time,* to produce an abundant harvest. I have seen enough of this practice to satisfy me that this may be made a means of hastening on a general diffusion of the most important knowledge, both in regard to temporal and eternal things. The books you sent, have aided me much in this work. They have enabled me to give an interest and life to these weekly exercises, which I could not have given in any other way." Extract of a letter from Mr. Niles, who is employed by the Society in Brewer, Maine.

recollect the good impressions made upon his mind in youth, when a kind and pious parent taught him, in that "soft season," of his being, his dependence on the great Father of all, and his obligations to render him reverence, devotion, and obedience, by a simple but touching hymn, from Watts or Doddridge, from Steele or Barbauld; which spoke both of the power and goodness of God, and of the condescension, the disinterestedness and self-sacrifice of Jesus, the Saviour? The divine truths then imparted by a parent's love, simple and plain as they were, were affecting, purifying, and elevating. *Simple and plain* as they were, they were of greater moral effect, than all the scholastic theories of theology ever taught. You have now an opportunity, my female friends, by contributing a small sum, of enabling some destitute parent to impart spiritual nutriment and comfort to many an ignorant child, and to furnish the means of saving or restoring those who are in danger of being lost to virtue and to God.

The Society has at present ten Missionaries in its service, all of whom are ordained clergymen; and all but one are employed in the state of Maine. One of these has superintended a school among the Indians living on the extreme eastern borders of that State. And a teacher and schoolmaster to the small Indian tribes, on Nantucket, Martha's Vineyard, and in the Narraganset Country, in Rhode Island, is employed during the whole year. He also employs persons to teach the Indian youth, when he does not attend in person; the last year, he devoted seventeen weeks personally, and employed others to the amount of sixty-three weeks. The whole number of children attending these schools were two hundred and twenty. One hundred and eighty of them were taught writing; ninety were able to read in the Testament; about seventy in the spelling book; and the others, about thirty, were learning the alphabet.

The Missionary, long supported in part by our Society, in preaching to the Indians in the State of New York, formerly called the Stockbridge Indians, has lately deceased; and the few Indians who survive have removed to a place called Green Bay on the Michigan lake; where it is hoped they will be more happy than even when surrounded by a white population. The care of this Society will probably follow them to that distant region. The amount annually expended for the benefit of the Indians is about five hundred dollars.

Some good, in a moral view, has no doubt resulted from these expenditures and efforts. And yet there is still reason to say, as Eliot did a hundred and seventy years ago, that it is a day of small things with the Indians in North America, in reference to Christianity. And I cannot but believe, that our chief reliance for success in attempts to Christianize them, must rest upon their previous education and civilization.

For other Missionaries, the Society is able to appropriate about $1000 annually, on an average. But the calls for assistance, in the new settlements of Maine, are so numerous, that we are unable to meet them all. The contributions of the opulent and pious will be received as acceptable offerings in the cause of our common Christianity. And I think I can assure them, of the fidelity, impartiality, prudence, and Catholicism, of the Society. It has no sectarian views, nor does it solicit your aid to enable it to send ministers where the Gospel is already preached, and thus make divisions in the church of Christ.

The Society is still composed, indeed, of persons of different sentiments on some theological subjects; but all holding fast, I trust, the doctrines of grace and of godliness, as taught by Christ and his inspired apostles. While we contend, with becoming zeal, for the faith once delivered to the saints, as we find it declared in the New Testa-

ment, we should be on our guard lest we substitute the opinions of fallible men, for the truths of revelation, or require our fellow Christians to receive our particular interpretations of difficult passages of scripture. Our highest obligations, undoubtedly, are due to revealed truth. But as to doctrines not clearly revealed, and respecting which learned and good men have entertained different views, we owe it to Christian charity and peace to refrain from imposing them upon others, who do not perceive their confirmation in the word of God. The most faithful and impartial writer of ecclesiastical history, (and there are few, I fear, who have not written for the purpose of supporting a particular theological system,) informs us, "that after the middle of the second century, there was a disposition manifested by individuals in the church, to add to the articles of faith, and to impose their own interpretations upon the disciples at large. Until the middle of the third century, Christian teachers and confessors held different opinions respecting the metaphysical nature of Christ, and of his relation to God the Father; and every one was suffered to enjoy his own opinions in peace."

When our Lord asked his disciples, "who do ye say that I am," Peter answered, "thou art the Christ, the Son of God." All the evangelists relate this question and reply; but their expressions are somewhat different. There can be no doubt, however, that they have all given the Apostle's answer materially correct. According to one, the reply was, "thou art the Christ, the Son of the living God." According to another, "thou art the holy one of God." According to the third, "thou art the Christ of God." And according to the fourth, "thou art the Christ." Now these several expressions must mean the same, that is, that Jesus was the Christ, the expected Messiah, the anointed of God. The reply, you recollect, was satisfactory to our Lord, and received his entire approbation. According to

his declaration, this was a good confession. For he added, "on this rock, (this doctrine,) I will build my church, and the gates of death shall not prevail against it." On this truth, we may safely rest our faith and hope. Jesus is the Master and Lord of Christians. Whatever he has declared and enjoined, we are obligated to receive and do. And if we are faithful to him, we need not inquire, "to whom else must we go for instruction and guidance."

When some men arise in the church, and undertake to decide upon speculative subjects, which others equally learned and pious are willing should be left to the judgment and instruction of each individual, and when the opinions and phrases of such persons are imposed upon the public as essential to salvation, it is natural to expect others will arise to oppose or to dissent from them. And thus an unhappy spirit of controversy is engendered, and the church is divided into sects and parties. This is an evil which we are often called upon to lament. And it seems to me, that there is at present a peculiar claim upon us for Christian forbearance and charity. To this we are urged, not only by the desire of peace and harmony in the Christian church; but for the sake of the heathen world, to whom we all wish to send the light and grace of the Gospel. The opinion has often been expressed by intelligent Christians, that it is indispensable to all successful efforts for christianizing the heathens, that there should be union among those who have long known and professed this divine system. And never, perhaps, until the Christian world is agreed—agreed in what is essential—can they go forth in their strength to convert the heathen to the faith of the Gospel.* Must not

* "If the truths of our holy religion are to be propagated among the heathen, it becomes us to consider whether we had not better first agree among ourselves what these truths are. For while they see diversities of opinion among us, and that some zealous advocates of particular tenets are endeavoring to

every believer in Jesus, then, endeavor to bring his professed disciples nearer together, rather than to build up a

---

instil the peculiarities of their respective sects among them, and to prejudice them against others, their native sagacity will lead them to avoid confounding themselves with our distinctions, or engaging in our disputes, and to retain the religion in which they were educated. It is much to be wished, that the spirit of bigotry and the shibboleth of party were abolished, that Christianity may appear in its native simplicity and purity, and that its professors would distinguish themselves by that charity and meekness which marked the character of its author and of his early followers."—*Dr. Belknap.*

In 1763, a Catholic, but zealous Christian, in England, in remarking upon a sermon of a Bishop before a Society for propagating the Gospel among the heathen, says, "as I am most desirous of the spread of the Gospel, I wish that this holy and divine religion may be propagated in its original simplicity and purity, as laid down in the New Testament. As it there appears, every discerning and honest mind will embrace it and be thankful for it. I mean Catholic christianity ; plain, simple, rational and scriptural ; devoid of scholastic niceties, systematic formalities, and all party prejudices and notions. If this be our course, in attempts to spread the Gospel among the Indians and heathens, we shall probably succeed ; otherwise, we never shall. We should preach to the heathen nothing but what is plainly revealed in the word of God. We cannot mend that; nor should we attempt to alter it. And any addition we may make to it, either as to forms or doctrine, will do it hurt and obstruct its progress. The Gospel teaches a most excellent religion—useful to the world, agreeable to reason, and to the divine attributes, and well suited to the necessities of mankind. Teach this religion to the heathen and to the ignorant, in its genuine purity, and you work effectually, and God will prosper you; but if you teach the tenets of men instead of the doctrines of Christ, you will destroy his work, and will have it to answer for hereafter."

When Dr. Buchanan made a proposition in England, for a religious establishment in India, the Bishop of Landoff said, "he should be very ready to exert himself in forwarding any prudent measures for promoting the plan, if on a liberal system, as he heartily wished every Christian should be at liberty to worship God according to his conscience, and be assisted by a teacher of his own sentiments. The morality of our holy religion is so salutary to civil society, its promise of a future life so consolatory to individuals, its precepts so suited to the deductions of enlightened reason, that it must finally prevail through the world. Some have thought that Christianity was losing ground in Europe," (this was said thirty years ago.) "I am of a very different opinion. Some doctrines derived from Rome or Geneva, are indeed losing ground ; some unchristian practices, springing from bigotry, tolerance, self-sufficiency of

partition wall between them? I cannot but believe, that it will be a consolation to every one, in the close of life, to reflect, that, in his zeal for truth, he has also been desirous of promoting Christian charity.

My brethren of this Society, I have spoken to you plainly; but I have spoken to you in all sincerity, and without intending to offend, or presuming to judge any one. If it should be thought, that the views expressed are not sufficiently definite and systematic, but are too liberal or latitudinarian, I might say, with an aged English divine, that, though I cannot subscribe to this or that popular system of theology, *in all its articles*, be it called orthodox, or heterodox, yet, after many years, devoted to the study of the Christian scriptures and Christian apologists, I am perfectly satisfied, I believe and am sure, that Jesus Christ was a teacher and messenger from heaven; that, strictly and philosophically speaking, God is one; that he is essentially benignant; that he raised up our Lord from the dead, and will confer immortality on man; that moral beings will not be accepted, and cannot be happy, except they become conformed to the image and will of God. I repeat therefore, in conclusion, that I consider it of little compara-

---

opinion, and uncharitableness of judgment, are losing ground. But a belief in Jesus Christ as the Saviour of the world, is more and more confirmed in the minds of eminent men throughout Christendom." Again, "though I believe some degree of civilization necessary to the successful introduction of Christianity among Pagans, I would not wholly discourage the attempt to teach it to the most barbarous. Christianity, introduced in any degree, would soon become the most effectual way to humanize them. Civilization on the other hand, prepares men for the reception of the Gospel; and there is not a precept of this divine system, which does not tend to strengthen the obligations and to exalt the comforts of civilized life: so that it may be truly said, that Christianity and civilization are of reciprocal use to each other. The maxim, however, (he adds,) holds true in religion as in other things, that *whatever is received, is received according to the nature or character of the recipient.*"

tive importance, that we do not entirely agree in any human formulary of faith; while we receive the bible as the record of divine revelation. For then we can all and severally adopt the sentiment of the celebrated *Sir William Jones*, equally eminent as a scholar and a Christian, who, a short time before his death, used the following language as expressive of his religious faith:

> "Before thy mystic altar, heavenly truth,
> I bow in age, as erst I bowed in youth.
> Still let me bow, till this weak form decay;
> And my last hour be brightened by thy ray."

REPORT

OF THE SELECT COMMITTEE,

NOVEMBER, 1830.

The Missionaries, who were appointed the last year, performed their respective services, we have reason to believe, with fidelity, and a good degree of success. They speak favorably of the attention with which the people heard the preaching of the Gospel, and of their disposition to avail of the privileges thus extended to them.

It appears from their statements, that, generally, our Missionaries preach to small assemblies of people. This arises from the scattered population in the new settlements which they visit. They may, however, be useful in their instructions to small companies of people and to private families ; and this part of their duty, we believe, is not neglected. Yet it may be well, perhaps, for them to consider the great importance of this particular service, and the probable benefit to result from it. In new settlements, where the people are seldom favored with public religious instruction, it is highly important that family religion should be maintained, and that parents should be urged to discharge their duty to their children, in a moral and spiritual view. We all acknowledge the benefits arising from the religious education of

youth. But the obligation of parents to instruct their children in the things of religion, where there is no settled clergyman, seems to be peculiarly imposing. The judicious and pious Missionary may be highly useful in visiting separate families, if he will seize the occasion to press the importance of religion upon parents. If these could be persuaded to act the part of priests in their own families, there would be less cause to regret their distance from large Christian assemblies, and a regular ministry. In the discharge of this important duty, our Missionaries will derive assistance from a suitable supply of tracts on the doctrines and precepts of the Gospel. This, indeed, has always been an object with the Select Committee. Those formerly distributed, are—Wilson's Christianity made Easy and Plain to Common Capacities, Doddridge's Address on Family Religion, and Hemmenway's Discourses for Children. Bibles and Testaments are also put into the hands of such Missionaries as desire them, to be distributed to the poor and destitute. During the year past, a considerable number have been entrusted to our Missionaries, with spelling-books, and Wilson, Doddridge, and Hemmenway.

Rev. Elijah Kellogg was employed the last year, for two months, on a Mission to Perry and vicinity, in the eastern part of Maine, where he labored for several previous years in the service of the Society. He speaks of the people with affection; and they, in turn, speak of his labors among them with gratitude. They appear to have profited of his faithful services. He made many family visits, which he thinks were blest to the religious benefit of the people. Through his exertions, the people of Perry have lately settled a minister; but they hope for pecuniary aid for his support, in part, from our Society. These people, Mr. Kellogg says, were without a shepherd, when he first visited them, and of various denominations. They are now all happily united in the minister recently ordained over them. Mr. Kellogg, also, visited and examined the Indian school at Perry, and he recommends it to the continued care of this Society. When there was no Catholic priest with the tribe, they generally attended on the preaching of Mr. Kellogg. It is believed, that he is respected by them, and has been useful to them in communicating both hu-

man and religious knowledge. Mr. Kellogg remained several weeks after the period he was employed by this Society, laboring among the people in that part of Maine.

Rev. Freeman Parker, of Wiscasset, had a Mission for two months in the County of Lincoln. He preached six Sabbaths in Pittston, three in Bremen, and one in Dresden, where he formerly was a settled minister. He also preached lectures on week days, and attended several private meetings for religious purposes, and made family visits. "I know not," he says, "that my labors were specially blest; but I have reason to believe, that many received my instructions and visits with cordiality." He says, "the church at Pittston is small, but they stand fast in the Lord; and when they have no regular teacher, they assemble and have prayers offered, and a sermon read from some approved author. They have also a Sabbath evening meeting for prayer and conversation, and a social religious meeting besides, once a week. They are hoping and praying for the settlement of the christian ministry, but are at present not able to maintain it. In Bremen a church was organized about a year ago, and they appear resolved to maintain the order of the Gospel, agreeable to Congregational principles. The church in Dresden is lamentably low; several members have died within a few years, several have removed to other towns, and no additions have been lately made to it."

Rev. Marshfield Steele, of Machias, was appointed to perform Missionary service for one month, in the town of Cooper, in his neighborhood. He visited that place in January, and preached five Sabbaths. He also administered the sacrament of the Lord's Supper, and made several family visits, during the time he remained in the town.

Rev. Nathan Douglass, who was formerly employed by the Society at Alfred, in the County of York, removed, the last year, to St. Albans, in Somerset County. He had a Mission for two months at St. Albans and vicinity. The settlements in that part of the country are quite new, and no Congregational settled clergyman within fifteen miles of that town. Mr. Douglass is

not very particular in his statement, but observes, "that though the Methodists are numerous, and are increasing in that region, yet he finds many people ready to attend on his preaching." In St. Albans and Palmyra, adjoining, he preached a great part of the year; but the people are poor, and able to contribute but little to his support. Mr. Douglass says he hopes to form a church in St. Albans ; and it seems, therefore, that at present there is no Congregational church in the place.

Mr. Rogers, of Bernardston, had a Mission for two months in that place, and Vernon, in the State of Vermont. He says he preached in Vernon every fourth Sabbath, visited the schools, and spent half a day in each, and attended several funerals. All the people of the town call on Mr. Rogers, when in sickness or trouble. The church consists of seven members ; and he says, that they take the bible for their rule of faith and practice. They have the Lord's Supper every two months, except in the winter season. Mr. Rogers has lately admitted one person into the church in Vernon, and several other persons propose to become members. He made seventy family visits, and usually prayed with those whom he visited.

"Recently visiting in Vernon," he says, "I entered a cottage, and found an aged woman in great distress, both of body and mind. Her husband was in jail for a debt of $16. The Society, I presume, would have me call at such poor, sorrow-stricken hovels, and point the desolate and afflicted tenants to him who had not where to lay his head. Under poverty, with an infirm and sick partner, in years gone by, I felt that it was blessed to receive—Let me now feel that it is more blessed to *give* than to receive. God has not placed me in these ends of the State, and called me to suffer and to travel from town to town, but that I might follow him who went about doing good."

Vernon is a small town, and the inhabitants are poor. There is no religious teacher in the place. Forty families attend on Mr. Rogers' instructions, and give him $72. He says, his services were acceptable to them, and, he hopes, promotive of peace and truth. He was desired to present their thanks to this Society, and to request our further assistance through him.

One month in the service of the Society, Mr. Rogers devoted to his own people in Bernardston. He says, the people of his parish labor under many disadvantages. The number of poles in this Society is 55. Mr. Rogers preaches to them half the year, and receives $150. He has established several Juvenile Libraries, and has felt it his duty to contribute to their funds also. In Bernardston there are six schools, and he usually visited each one every quarter.

Mr. Rogers received the last year for his ministerial services, including what this Society paid him, $425. He says he is willing to continue in the service of the Society ; and that he has been requested to preach in the town of Leyden. He has been urged to visit them, as the young are inclined to follow the Universalists, and there is no settled minister in the place. Mr. R. attended 20 funerals in his vicinity, during the last year, and says he usually preached a sermon on the occasion. The Baptists, and those of other denominations, often called upon him to perform these solemn services.

Mr. Page, of Limington, Maine, was appointed to a Mission of two months in that town and vicinity, which he performed by spending one month in Denmark and Hiram, and devoting the other to his own people. He says he had attentive congregations in Denmark and Hiram, and preached three times on the Lord's day, besides two or three times in the week. He attended one funeral, administered the Lord's Supper, and made upwards of 50 family visits. In Hiram, he says, there was less preaching than in the year preceding. There is a church, consisting of 25 members, who are united in sentiment and brotherly love. In the town there is also a Sunday School, and a Society for promoting the cause of Temperance. In Denmark, he says, there was more preaching the last year, than formerly, and many souls, he thinks, have been benefited thereby. To several, he trusts, the Gospel has proved the power of God unto salvation. A church was formed in that town, July, 1829, consisting of eleven members, four men and seven women; and some have since been added. These two towns, he says, hope soon to unite and settle a minister.

On the whole, he says, he has much to encourage him in his labors ; and he believes that the condition of the people has been improving for four or five years. For this, he says, they are indebted, under God, to our Society. His people are grateful for the aid heretofore granted ; and in their name, he requests that it may be continued.

Mr. Nurse, of Ellsworth, was appointed to preach two months, or eight Sabbaths, at Mariaville and vicinity, with liberty to employ Mr. S. Clap a part of the time. Mr. Nurse says in a letter to the Secretary, dated 12th of May last, that he had spent five Sabbaths in Mariaville, and Mr. Clap one—and that he proposed to spend two more in the course of the month. Mr. Nurse passed one week in Mariaville, established a Sunday School, and made several family visits. He also preached three times on week days. There are several common schools in the place, which he also visited.

The meetings on the Sabbaths were well attended, and the services of Mr. Nurse were acceptable. He was requested to present the thanks of the people of that place to this Society, for its benevolent and seasonable aid.

Mr. Nurse states further, that the people of Mariaville have invited Mr. Sylvester Clap to settle with them, and that Mr. Clap had signified his willingness to become their pastor, on a salary of $350 ; but that the people cannot raise more than $150. In their behalf, therefore, and at their special desire, Mr. Nurse requests a grant of $175 from this Society, or as much as the Society may see fit to allow.

Mr. Fargo, of Solon, Maine, had a Mission for two months at Bingham, Moscow, and the other settlements on the Canada road, so called, in Maine. He passed two weeks at Carrotwick Falls, one at Bingham, two at Moscow, two at Pleasant Ridge or Andrus Settlement, one at the Forks of the Kennebeck, and one at Moose river. In all these places, Mr. Fargo was cordially received, and was desired by the people to express their warmest gratitude to this Society, for remembering them in their poor and destitute estate. In all this region, which is north of Solon,

where Mr. F. resides, and sixty miles in extent, there is not one settled minister. This Society is the only one which affords any assistance, so far as he is informed, to the people in all these settlements.

Mr. Fargo first visited Carrotwick Falls, which he says is a flourishing settlement, and the people desirous of religious worship and instruction. He preached four weekly lectures in the place, visited their schools twice, attended a funeral, and also visited every family in the place. From this settlement, Mr. F. went to Bingham. The people here, he says, are very poor. He visited the schools, all the members of the church, and some other families. Mr. Fargo next visited Moscow, where he found a few Baptists, and a few Methodists ; but he says there is very little preaching of any kind in the place. Some of the people, however, belong to the church in Bingham. The inhabitants he found very ready to attend public worship ; some of them travelled six miles, to hear Mr. Fargo preach. Here Mr. F. spent two Sabbaths, and visited most of the families of the place. He also preached five lectures. He says the people are poor, but frank and kind-hearted. North of Moscow is Pleasant Ridge, or Andrus Settlement. The people here, also, are poor and ignorant. They are chiefly fishermen, from the shores about Cape Ann. They have no schools ; and many youth of fourteen or sixteen years of age are unable to read in the Testament. Mr. Fargo says they wish for a school, but are too poor to support one ; and he urges that an allowance be made them for that purpose, and that books also be furnished them. Mr. Fargo passed two Sabbaths in this place, and preached five lectures, baptized two adults and one child ; admitted three persons into the church, and administered the Lord's Supper. His visits were received with great cordiality, and his instructions listened to with profound attention.

Proceeding still farther north, Mr. Fargo visited the settlement at the Forks of the Kennebec, so called ; and formed by the junction of the waters from the great Moose Head Lake with those of the Dead river. The people at this place are few and poor, and have but lately set down there. Mr. Fargo wishes that these people also may have some assistance towards the sup-

port of a school. He says they were very thankful for his ministerial labors; one of whom travelled 15 miles to see him, and to urge him to plead with this Society for continued Missionary aid, and for help in the school for their children. Mr. Fargo spent one Sabbath, delivered two lectures on a week day, and visited all the families of the settlement. Mr. F. has been appointed two months for the present year, and also allowed $50 to be expended in schools.

Rev. Silas Warren had a Mission for one month in East Andover, to which he attended early in the summer. He remained in the place the whole time ; preached two sermons on the Sabbath, in the usual place of worship, and in the evening delivered lectures in the extreme parts of the town. He visited sixty families, which he says were nearly all in the place. He intended to visit all, but was called out of the town to visit sick persons, and attend a funeral. There is a church in East Andover, consisting of between thirty and forty members. Mr. W. says, "they are united, and appear to enjoy religion." When they have no minister, the congregation meet together on the Sabbath, and the deacons officiate. They are anxious to have a settled minister, but cannot give one a full support. They hope for assistance from some Missionary Society. Mr. Warren was desired to tender the thanks of the people of Andover to this Society, and to express a hope that they might receive further aid.

Rev. Mr. Sawyer was appointed for two months to the new settlements on Penobscot river. He devoted one month to the duties of his Mission in the summer of last year, when he was taken off from his labors, by acting as agent for the American Tract Society, and the Penobscot Domestic Missionary Society. In March and April of the present year, Mr. Sawyer spent several weeks as our Missionary, in Orono, Oldtown, Hurd's Ridge, Page's Mills, and Still-water. He states in his journal, that he labored sixty-four days in the service of this Society, and preached fourteen Sabbaths. He also made several family visits, and attended church meetings. Mr. Sawyer says the settlements are increasing, and the people are desirous of the means of religion;

but that public teachers are few. The people he visited were grateful for his services, and request a renewal of his Missionary labors. Mr. Sawyer's Journal was not received until after the last annual meeting, and he was not therefore, re-appointed for the present year; but he is still engaged in preaching to the people among whom he formerly labored. Mr. Sawyer was appointed in November, for one month.

Mr. Frederick Baylies, who has been a long time in the service of the Society, as Missionary and teacher of the Indian Schools on Nantucket, Martha's Vineyard, and in Charlestown, Rhode Island, was employed again the last year ; and according to a statement made by him to the Secretary, the Schools were kept seventy-six weeks in all—eighteen weeks were kept by Mr. Baylies himself, and the residue of the time by persons employed and paid by Mr. Baylies. In all the schools, the number of children was 288—107 of whom attended to writing, 96 read in the Testament, 60 in the Spelling-book, and 32 in the alphabet. The most of them attended also to Colburn's Arithmetic. Mr. Baylies has established a Sabbath School on the Vineyard, and had the assistance of some young men of the island.

He says the meetings on the Sabbath are generally well attended. "I have my trials," says Mr. Baylies, "but I am thankful to God for the measure of prosperity which has accompanied my labors ; and that my prospects of usefulness are very encouraging." Several gentlemen of respectability at the Vineyard and Nantucket, have given testimony to the zeal and usefulness of Mr. Baylies.

FUNDS OF THE SOCIETY.

Amount of Stock and Income for 1830.

	nom. amount.	*prob. income.*
Boston Bank Stock - - - -	$6000	$330
Union Bank - - - - - -	3300	165
Cambridge Bank - - - - -	2000	120
American Bank, $1700, reduced to -	1100	67
Massachusetts Bank - - - -	1000	50
City Bank - - - - - - -	900	54
Columbian Bank - - - - -	800	40
N. E. Maine Insurance Company -	1200	168
	16300	994
Notes and Mortgages - - - -	15500	660
Total amount of Stock	$31800	$1654
Deduct amount the Alford Donation, for the exclusive benefit of the Indians, with its proportions of Income,	9000	468
	$22800	$1186
Cash on hand, mostly due to Missionaries, -		$450 27
Received Collection, after Annual Discourse by Alden Bradford, Esq., at Chauncey-Place, Nov. 4, 1830,		80 06

The whole amount of the Funds belonging to the Society, at the nominal value, is about - $32,000

A large part is appropriated to the Indians, viz. 9,000

$23,000

The income varies in different years, in consequence of the difference of dividends made by the Banks, from time to time, being on an average, 4 1-2 or 5 per cent, thus giving annually about $1450.

The amount expended in 1830 was - -		$1780
viz.—Rev. Mr. Kellogg, one month, - -	$50	
For Indians at Passamaquoddy, under care of Mr. Kellogg, $100 voted in Nov. 1829, and $100 voted in June, 1830, -	200	
Rev. Mr. Steele, 1 month at Cooper, -	50	
Mr. Niles, 2 months, at Bremen,	100	
Mr. Parker, Pittston, &c. 2 months,	100	
Mr. Douglass, St. Albans, 2 months,	100	
Mr. Page at Limington, 2 months,	100	
Mr. Fargo at Moscow, &c. 2 months,	100	
for Schools, under care of Mr. Fargo,	50	
for School-books, do.	25	
Mr. Rogers, Bernardston, &c. 2 mo.	100	
Mr. F. Baylies teacher of Indians, Martha's Vineyard, Nantucket, &c.	390	
To Mr. Farmer, of Belgrade,	100	
To Mr. Sawyer, of Penobscot,	50	
To Mr. Stone, of East Andover,	50	
To Mr. Calef, of Lyman,	50	
Allowance to Treasurer,	100	
Paid for advertisements, printing instructions, notices &c.	22	
Paid for printing Dr. Wisner's Sermon,	43	
	$1780	